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MINUTES

—OF THE—

White Oak Baptist Association,

HELD WITH THE CHURCH AT THE

Bay Meeting House, Onslow County, N. C., on the 15th, 16th and 17th of October, A. D. 1870.

1st.—The services of the day were introduced by Elder James Cavanaugh, by praise and prayer. Elder Aaron Davis, according to previous arrangement, proceeded and preached from 1st chapter and part of the 2nd verse of Hebrews: "Hath in these last days spoken to us of His Son."

2d.—After a short recess the delegates then convened themselves together and the Association was opened by praise and prayer by Elder A. Davis.

3d.—On motion Elder A. Davis was chosen Moderator, and Jere W. Yopp Clerk, who called to his assistance Jas. M. Wise.

4th.—On motion, Brethren John C. Hewit and Riley Jones were appointed a Committee on Finance.

5th.—Brethren in the Ministry and Messengers from sister associations of the same faith and order were invited to take seats with us. None present.

6th.—On motion, letters from the different churches which compose this Association were called for, handed in and read, and the names of the delegates enrolled and the representation stated in the table of churches as follows. Absentees marked thus (*);

NcC
NcU

Table of Churches--Their Report--Delegation, &c.

CHURCHES.	DELEGATES.	Baptised	Restored	Received by letter	Dismissed by letter	Excluded	Died	No. in fellowship	Contributions
Bay Meeting House, Onslow co., N. C.	John W. Williams, Russell Costen and John Pearce	00	00	00	00	1	2	37	$2 00
Cypress Creek, Duplin co., N. C.	Riley Jones, J. J. Rainer and Thos, Lenaier	6	00	00	5	00	1	29	2 00
Cedar Island, Carteret co., N. C.	Josiah Daniels and Whitenton Roberson	00	00	00	2	00	00	17	1 75
Hadnot's Creek, Carteret co., N. C.	Stancel C. Bell	6	00	00	00	00	00	18	1 25
Hunting Quarter, Carteret co., N. C.	Not represented								
Muddy Creek, Duplin co., N. C.	Elder Bryan Cavanaugh, Bros. Hosey Fountain and Lewis Brown	10	1	00	00	00	3	57	3 00
Meadow, Duplin co., N. C.	Snowden Pearce, Ephraim Rochell and David Pearce	23	00	5	2	00	1	28	1 00
Newport, Carteret co., N. C.	Timothy G. Taylor, Wm. Hill and E. Morton	10	1	1	00	00	2	54	2 00
North East, Onslow co., N. C.	B. Kellum, L. H. Henderson and B. R. Henderson	1	00	00	00	00	2	21	1 50
North River, Carteret co., N. C.	Not represented								
Riley's Creek, N. H. co., N. C.	John Scott and Sam'l J. Mott*	2	2	00	00	1	4	12	1 00
South West, Onslow co., N. C.	Elder A. Davis, J. W. Brown and Bro. Ivy Shepard	12	00	00	00	00	1	79	3 00
Stump Sound, Onslow co., N. C.	Chas. Edens, John Blake and Jere W. Yopp	6	00	00	00	00	00	27	2 00
White Oak, Jones co., N. C.	Elder John C. Hewit	2	00	00	00	00	00	8	1 00
Wilmington, N. H. co., N. C.	Spicer Padgett	00	00	00	00	00	00	21	2 00
Ward's Will, Onslow co., N. C.	Wm. Winbury,* represented by letter and money	00	00	00	00	00	1	12	1 00
Well's Chapel, N. H. co., N. C.	W. A. Rivenbark and Felix Brown.							14	1 00
Yopp's M. House, Onslow co., N. C.	T. W. Hill, R. Taylor and Elder A. Sidbury	4	00	00	00	00	00	22	2 00

7th.—On motion, petitionary letters called for, should there be any wanting membership in this Association, when one was handed in from the Church at the Meadow, Duplin county, N. C.; read and received by the Moderator, giving the delegates the right hand of fellowship. Also a letter handed in from the Church at Well's Chapel, New Hanover county, N. C.; read and received by the Moderator, giving her members the right hand of fellowship.

8th.—On motion, granted by request of the Church at Cedar Island a dismission from this Association, on account of distance and inconvenience of said Church to attend this Association, which said Church is at liberty to join any other Assso-ciation.

9th.—On motion, corresponding letters from sister Associations called for; none present. A file of Minutes received from the Little River Association.

10th.—On motion, agreed that our next Association be held with the Church at Cypress Creek, Duplin county, N. C., and that Elder J. W. Brown preach the Introductory Sermon, and in case of failure Elder A. Davis, his alternate; to commence on Saturday before the third Sunday in October, 1871, at 11 o'clock A. M.

11th.—The following Brethren were chosen to preach at the stand to-morrow (Sunday), viz: Elders John W. Brown, John C. Hewit and James D. Cavanaugh; preaching to commence at 10 o'clock A. M.

12th.—On motion, the Association adjourned over to Monday 9½ o'clock A. M. by praise and prayer by Elder J. C. Hewit.

SUNDAY, October 16th, 1870.

13th.—The Brethren chosen to preach to-day met and the services of the day were introduced by praise and prayer by Elder Bryan Cavanaugh. James D. Cavanaugh then proceeded and preached from 17th verse and 2nd chapter of Genesis: "But of the tree of the knowledge of good and evil thou shalt eat of it, for in the day that thou eatest thereof thou shalt surely die." Elder J. C. Hewit followed and preached from 3rd and 4th verses 3rd chapter of St. Paul's Epistle to the Colossians; verse 3rd: "For ye are dead, and your life is hid with Christ in God;" verse 4th: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Elder J. W. Brown, then following in the closing remarks, preached from the 47th verse and 13th chapter of Matthew: "Again, the Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind;" and so ended the services of the day. May a blessing fall upon the attentive hearers.

MONDAY, October 17th, 1870.

14th.—The Association convened together and was opened by praise and prayer by Elder J. C. Hewit. The names of the delegates were then called over and those absent marked in the Table of Churches thus (*).

15th.—The Brethren appointed last year to visit sister Associations called upon to report. None attended, but on excuses rendered by them they were were excused for their non-attendance.

16th.—The following Brethren were appointed to sister Associations next year: To Little River, Elders J. W. Brown,

Jas. D. Cavanaugh and Brothers Jas. M. Wise and Hosey Fountain. To Kehukee, Elders J. C. Hewit, A. Davis and Brother Wm. Hill. To Contentnea, Elders J. C. Hewit, A. Davis, J. W. Brown, B. Cavanaugh and Brother Wm. Hill.

17.—On motion, the Committee on Finance called upon to report. They did so, and said report is as follows, and the Committee discharged:

Balance on hand last year	$ 8 25
Contributions this year	27 65
Total this year	$35 90

18th.—On motion, it was agreed that the Clerk of this Association transcribe and prepare these Minutes for the press and have the articles of our faith attached thereto, and have six hundred copies printed and distribute them among the Churches as usual, and send a package to each Association we correspond with.

19th.—*Resolved*, That we pay our Clerk $7 50 for his services this year.

20th.—The Association then adjourned over to the time and place of its next sitting with praise and prayer by Elder A. Davis.

A. DAVIS, Moderator.

JERE W. YOPP, Clerk.
JAS. M. WISE, Assistant.

Paid $32 for printing these Minutes.

ARTICLES OF FAITH.

1st.—We believe in the being of a God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth; and this God has revealed himself in his Word under the character of Father, Son and Holy Ghost. The scripture to support the being of a God as Almighty, see Gen. xxxv 11: "And God said unto him, I am God Almighty." That he is eternal, see Deut. xxxiii. xxvii: "The eternal God is thy refuge, and underneath are the everlasting arms." That he is unchangeable, see Mal. iii. vi: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." That he is of infinite wisdom, see Acts xv. xviii: "Known unto God are his works from the beginning of the world." For his power, see Pslams lxii. ii: "God has spoken once; twice have I heard this; that power belongeth unto God." That he is a God of justice, see Nehemiah ix. xxxiii: "Howbeit thou art just in all that thou hast brought upon us; for thou hast done right and we have done wickedly;" also see Isa. xiv. xxi: "A just God and a Saviour." That he is a God of holiness, see Exodus xv. ii; "Who is like unto thee glorious in holiness." That he has revealed himself under the character of the Father, Son and Holy Ghost, see 1st Epistle John v. vii: "For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost,

and these three are one;" also, St. Mathew xxviii. xix: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

2nd.—We belive that Almighty God has made known his mind and will to the children of men in his Word; which Word we believe to be of divine authority, and contains all things necessary to be known for the salvation of men and women; the same is comprehended or contained in the books of the Old and New Testaments, and are commonly received. To support this article, see 2d Tim. iii. xvi. xvii: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

3rd.—We believe that God, before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal, and unconditional on the creature's part.

We think it must be granted that Christ, who is the head of the church, was elected before the foundation of the world; see Isa. xlii. 1: "Behold my servant, mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment unto the Gentiles." And this same elect Son said unto his Father (St. John xvii. 24), "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou has given me; for thou lovedst me before tho foundation of the world." And if the election of the head was personal from eternity, why not them that should make up his body, since they really did exist then as the human nature of Christ did? Besides, it was very agreeable and correct that he and they should both be appointed together; for he could not be a head but with respect to a body; see Eph. v. 23d, "For the husband is the head of the wife, even as Christ is the head of the church, and he is the head of the body (verse 30); for we are members of his body, of his flesh and of his bones." Also see the remarks of the Apostle Paul in his first epistle to the Ephesians, i. 3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, (verse 4) according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. (verse 5.) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. (verse 6.) To the praise of the glory of his grace, wherein he has made us accepted in the beloved. (verse 7.) In whom we have redemption through his blood the forgiveness of sins, according to the riches of his grace. (verse 8.) Wheein he hath abounded towards us in all wisdom and prudence. (verse 9.) Having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself." Again, 2d Thess. ii. 13: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." If the word "beginning" has the same meaning here as it has when it is mentioned in the first of the gospel of St. John, and if sanctification of the spirit and belief of the truth mean the same as holy and without blame before him in love, then there is a perfect agreement between the passage and that which is mentioned above. Holiness is not the cause of God's election, but God has decreed it to be the way to salvation: "Without holiness none shall see the Lord;" see Heb. xii. 13. Again, 1st Epistle of Pet. i. 2: "Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience." That angels were elected, see 1st Tim. v. 21. That the election of men by God is unconditional on the creature's

part see Rom. xi. 5: "Even so then at this present time also there is a remnant, according to the election of grace. (verse 6.) And if by grace then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more works." In this election may be included not only all who ever did, now do, and hereafter shall believe to the saving of their souls, but also all that the blessed infants, who die in their infancy, whom Jesus takes up in his arms of love, for he said, when speaking of infants (St. Luke xviii. 16), "For of such is the kingdom of God." The scriptural doctrine of election will never do anybody any harm, but the abuse of it may be hurtful to many. It certainly did not discourage Paul, Acts xviii, 9: "Then spake the Lord to Paul in the night by a vision, be not afraid, but speak and hold not thy peace. (verse 10.) For I am with thee, and no man shall set on thee, to hurt thee, for I have much people in this city. (verse 11.) And he continued there a year and six months, teaching the word of God among them." And Paul said in his second Epistle to Timothy ii. 10: "Therefore I endure all things for the elect sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory." We know that sometimes God calleth things that are not, as though they already existed.

When God spake to Abraham saying, "I have made thee a father of many nations," it was then God's choice that it should be so, which was manifested in the extraordinary circumstance relative to the birth of Isaac, in whom his seed should be called. But with regard to election you know it takes no longer time for you to choose than to know your choice; though after you have made your choice in your own mind, it may be a considerable time before you make it known to others. And is it not strange that any person should believe that the Most High does not know his choice a long time before he makes it known or manifest? Our believing that which is revealed in the scriptures concerning this article does not oblige us to believe anything which is not written, nor does it prevent our believing all things besides, which are contained in the holy scriptures, for all the invitations and promises cotained in the Gospel may be as fully depended on as if nothing had been said concerning election; for we are informed by Isaiah xl. 8: "The Word of God shall stand forever." Nor do we believe that the Lord will finally reject any but such as continue disobedient unbelievers;" St. Mark xvi. 16: "He that believeth not shall be damned."

4. We believe that when God made man at first he was perfect, holy and upright, able to keep the law but liable to fall, and that he stood as a federal head or representative of all his natural offsprings, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience.

That man was holy and in the image of God; see Gen. i. 27: "So God created man in his own image; in the of God created he him; male and female created he them." Also, Eccle. vii. 29: "So this only have I found that God made man upright; but they sought out inventions." Also, see Rom. vii. 12, "Wherefore the law is holy, and the commandment holy, just and good."

5. We believe that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offsprings in a state of death; and for that original transgression we are all both filthy and guilty in the sight of an Holy God. That man fell from this state of moral rectitude, see Gen. iii. 6: "She took of the fruit thereof and did eat, and also gave unto her husband, with her, and he did eat. (verse 7.) And the eyes of them both were opened, and they knew they were naked; and they sewed fig leaves together and made themselves aprons." That all mankind are culpable for this transgression, see Rom. v. 12: "Wherefore as by one man

sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Also Psalms xiv. 3: "They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one." Also Rom. v. 17: "Therefore as by the offence of one judgment came upon all men, to condemnation, even so by the righteousness of one, the free gift came unto all men to justification of life."

6. We believe that it is utterly out of the power of men as fallen creatures to keep the law perfectly, repent of their sins truly, or believe in Christ, except they be drawn by the Holy Spirit.

To support this belief, see Rom. viii. 7: "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. (verse 8.) So then they that are in the flesh cannot please God." Also see St. John vi. 44: "No man can come unto me except the Father which sent me draw him." Also see Acts v. 31: "Him hath God exalted with his right hand, to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Also see 1st Cor. xii. 3: "No man can say that Jesus is the Lord but by the Holy Ghost."

7. We believe that in God's appointed time and way, by means which he hath ordained, the elect shall be called, justified, pardoned and sanctified, and that it is impossible they can utterly refuse the call, but shall be made willing by divine grace to receive the purposed mercy.

In support of this article, we offer the following scriptures: St. John v. 25: "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Also, Rom. viii. 30: "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. (verse 33.) Who shall lay anything to the charge of God's elect? It is God that justifieth." Also, see Psalms cx. 3: "Thy people shall be willing in the day of thy power." Also see Philip ii. 13: "For it is God that worketh in you, both to will and to do of his good pleasure."

8. We believe that justification in the sight of God, is only by the imputed righteousness of Jesus Christ. Received and applied by faith alone.

To support this article we quote Rom. iii. 20: "Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin. (verse 21.) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. (verse 22.) Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference." Also see Rom. iv. 7: "Blessed are those whose iniquities are forgiven and whose sins are covered. (verse 8.) Blessed is the man to whom the Lord will not impute sin." Also see Jeremiah xxiii. 6: "In his days Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called, the Lord, our righteousness." Also see Rom. v. 19: "For as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous." Also see Psalms lxxxix. 16: "In thy name shall they rejoice all the days and in thy righteousness shall they be exalted."

9. We believe in like manner that God's elect shall not only be called and justified, but that they shall be converted, born again and changed by the effectual working of God's Holy Spirit.

In support of this article we refer to the following scriptures, viz: 2d Cor. v. 17: "Therefore if any man be in Christ he is a new creature: old things are passed away, behold all things are become new." Also St. John i. 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Also 1st Pet. i. 23: "Being born again, not of corruptible seed but of incorruptible, by the word of God, which liv-

eth and abideth forever." Also see 2d Cor. iii. 18: "But we all, with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord." Also see Eph. i. 19: "And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power." Also 1st Thess. i. 13: "For this cause also thank we God without ceasing, because when ye received the word which ye heard of us ye received it not as the word of men but (as it is in truth) the word of God, which effectually worketh also in you that believe."

10. We believe that such as are converted, justified and called by grace shall persevere in holiness and never fall finally away.

For satisfaction on this article we refer you to Heb. vii. 25: "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

11. We believe it to be a duty incumbent on all God's people to walk righteously in good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

We refer you to Titus iii. 8: "This is a faithful saying, and these things I will that thou affirm constantly, that they that believe in God might be careful to maintain good works; these things are good and profitable unto men. Also 1st Epistle of John v. 3: "For this is the love of God, that we keep his commandments; and his commandments are not grievous." Also see Eph. ii. 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

12. We believe baptism and the Lord's supper are Gospel ordinances, both belonging to the converted or true believer; and that persons who were sprinkled or dipped whilst in unbelief were not regularly baptized, according to God's word; and that such ought to baptized after they are savingly converted unto the faith of Christ.

The most of the people among whom we live agree with us: 1st, that baptism and the Lord's supper are Gospel ordinances; 2d, that believers are the proper subjects of these ordinances; 3d, that believers may be properly baptized by immersion. Now if the scriptures be so plain concerning these things that they cannot well be denied why should we take up time to prove them? And as they practice differently in these things from what we do it lies on them to prove that they are right if they can; if they cannot it is time for them to desist, or at least not to find fault with us for keeping the ordinances as they were delivered.

13. We believe that every church is independent in matters of discipline, and that associations, councils and conferences, of several ministers or churches are not to impose on the churches the keeping, holding or maintaining any principle or practice contrary to the church's judgment. For thus believing we rely on these scriptures: Isa. xxxiii. 22: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Also see James iv. 12: "The Lord is our lawgiver, who is able to save and to destroy." Also see 1st Pet. v. 3: "Neither as being lords over God's heritage, but being examples to the flock." Thus it appears that the Lord only has a right to give laws to his church; therefore they ought to be guided by his word in all matters of discipline.

14. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment.

We believe this from the following scriptures: John v. 28, 29: "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. Also 2d Cor. v, 10: "For we must all appear before the judg-

ment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

15. We believe the punishment of the wicked is everlasting and the joys of the righteous are eternal."

Christ said in St. Matthew's gospel, xxv. 46: "And these shall go away into everlasting punishment. but the righteous into life eternal.

16. We believe that no minister has a right to the administration of the ordinance only such as are regularly called, and come under the imposition of hands by the Presbytery.

We feel under odligation to believe so, when we read in the Acts of the Apostle, xiii. 2, 3: "As they ministered unto the Lord and fasted the Holy Ghost said, separate me Barnabas and Saul. for the work whereunto I have called them; and when they had fasted, and prayed, and laid their hands on them, they sent them away."

17. Last, we do delieve that for our mutual comfort, union, satisfaction of the several churches of the faith and order, that they ought to meet in an association way, wherein each church ought to represent their case by their delegates, and attend as often as it is necessary to advise with the several churches in conference; and that the decision of matters in such associations not to be imposed on or anywise binding on the churches without their consent; but only to sit and act as an advisory council.

Solomon says (Prov. xi. 14), "Where no counsel is the people fall, but in the multitude of counsel there is safety." And we find the Apostles assembled on certain occasions to confer about the affairs of the churches (see Acts xv. 6): "And the Apostles and Elders came together for to consider of this matter." If Paul, Barnabas and others, therefore, were delegated by their brethren of the churches at Antioch to assemble or associate with the Apostles at Jerusalem, how much more will the propriety and necessity of such meetings or assemblies appear to to us who do not enjoy their abilities or possess their powers. A great number of scriptures more might be adduced to show that our principles are scriptural; but such as believe not these which we have subjoined, we are persuaded would not believe though another were to arise from the dead. It would be well for the brethren and churches generally to bear in mind that these are the principles or articles of faith that our Association was established on, and every church that has been since received in her, tacitly subscribed to on their reception that if any of them since "have got wise what is written," it is high time for them to retreat, or withdraw from the camps of Israel, and let it be seen who is on the Lord's side. and no longer intrude themselves on Zion's soldiers—and let our ranks be clear of tories.

OBITUARY.

Departed this life in the hope of a speedy resurrection, Elder Benjamin J. Pollard, in the 67th year of his age. The Church of Christ is called to mourn the loss of a faithful minister—one possessed of energy and zeal and an abounding love towards the true apostolic doctrine as disseminated by the Primitive Baptist Church.

Brother Pollard, in all the relations of life, as husband, father, neighbor and citizen, gave evidence of a nobility of nature worthy of emulation. The vacancy caused by the death of such a counseller is to a community indeed a void. The young men have lost a faithful adviser and friend; the poor and needy a charitable visitor; the widow and orphan a comforter and protector, and the church at Ward's Will a faithful pastor. Yet they sorrow not as those without hope, but look forward to the bright morning of the resurrection, when they that are in their graves shall hear the voice of the Son of God and come forth. Glorious morning, when the Church Triumphant shall wave its standard of the cross and the saints of all ages shall come forth and with them our beloved Brother Pollard and others who have gone before—Lawrence, Holt, Smith, Hardison and a host of others, and all shall enter into their eternal rest.

Morning Star Power-Presses, Wilmington, N. C.

C286.4
W85m

MINUTES
OF THE
White Oak Baptist Association,
HELD WITH THE CHURCH AT
South-West Meeting House, Onslow Co., N. C.,
On the 18th. 19th and 20th of October. A. D., 1873.

PROCEEDINGS.

1st. The services of the day were opened with praise and prayer by Elder J. C. Hewitt. Elder J. S. Brinson followed and preached the introductory discourse from the 4th chapter of Ephesians and 4th verse: "There is one body, and one Spirit, even as ye are called in one hope of your calling."

2nd. After a short recess the delegates from the different Churches convened, and the Association was opened with praise and prayer by Elder P. D. Gold.

3rd. On motion, Elder A. Davis was chosen Moderator, and Elder J. C. Hewitt, Clerk, who called to his assistance Elder Job Smith.

4th. Brethren B. R. Henderson and L. H. Henderson were chosen a Committee on Finance. Elders P. D. Gold and James Parker, were chosen to preach at the stand to-day.

5th. Brethren in the ministry and messengers from sister Associations of the same faith and order, were invited to take seats with us, when Elder J. R. Parker and Bro. J. Lee from the Little River, were present with a package of their Minutes, also from Kehukee, Bro. A. Staton with letter, from Contentnea, Elders J. Brinson and P. D. Gold, Eld. James Parker from Country Line with Minutes.

6th. Letters from the different Churches that compose this Association were called for, handed in, and read; and the names of the delegates enrolled, and the representation stated in the table of Churches as follows:

Absentees marked thus [*]

NcC
NcU

Table of Churches—Their Report—Delegation, &c.

CHURCHES.	DELEGATES.	Rec'd. on conf. of faith.	Baptised.	Restored.	Received by letter.	Dismissed by letter.	Excluded.	Died.	No. in fellowship.	Contributions.
Bay Meeting House, Onslow co., N. C.	W. R. Lee, C. Shepard, R. Coston		1			1	1		34	2 00
Cypress Creek, Duplin co.	Riley Jones, J. J. Rayner, T. Lanier						4		23	2 00
Hadnot's Creek, Carteret co.	S. Bell, W. Mundine, K. Pringle*						1		18	1 25
Hunting Quarters, Carteret co.	Not Represented									
Muddy Creek, Duplin co.	J. Cavanaugh, S. Lanier, B. Cavanaugh*		1	1			2		41	2 00
Maple Hill, N. Hanover co.	S. Padget, S. Pearce, B. H. Wooten								11	1 00
Meadow, Duplin co.	Not Represented									
Newport, Carteret co.	D. W. Morton, E. Garner, S. C. Garner		4					3	62	2 00
North East, Onslow co.	B. R. Henderson, L. H. Henderson, B. Kellum								19	1 50
North River, Carteret co.	B. Gillokin,* J. Gillokin*	2	3			2		2	12	1 00
Riley's Creek, N. Hanover co.	J. Scott, S. Mott, D. W. Mott	1					1	1	12	1 25
South West, Onslow co.	A. Davis, J. W. Brown, R. W. Dawson		3					3	76	3 00
Stump Sound, Onslow co.	C. Eden, Z. Coston, E. Hobbs			1		2		1	26	2 00
White Oak, Jones co.	J. Smith, J. C. Hewitt, N. B. White		2						11	1 00
Wilmington, N. Hanover co.	A. Skipper, D. W. Trask, A. Quinn					1		1	20	2 00
Ward's Will, Onslow co.	D. Henderson, W. Winberry* E. Wilkins*		1						16	1 00
Well's Chapel, N. Hanover co.	Not Represented									
Yopp's M. House, Onslow co.	T. W. Hill, A. Sidberry, R. Taylor		7	2			2	2	27	1 50

[Appointed Elders A. Davis, James Cavanaugh, and Bro. B. F. Wooten, a Committee to visit the Churches at Meadow Meeting House, Duplin county, N. C., and also the Church at Well's Chapel New Hanover county, and report at our next session.]

7th. Petitionary letters for membership in this Association called for, none present.

8th. Agreed, that our next Association be held with the Church at Muddy Creek Meeting House, Duplin county, N. C., and that Elder Job Smith preach the introductory sermon, and in case of failure, Elder. J. C. Hewitt his alternate, to commence on Saturday before the third Sunday in October, A. D. 1874, at 11 o'clock, A. M.

9th. Elders J. S. Brinson, P. D Gold, J. Parker were appointed to preach at the stand on to-morrow, [Sunday]. Worship to commence at 10 o'clock. A. M.

10th. On motion, the Association then adjourned until Monday 9½ o'clock A. M., with praise by Elder J. Cavanaugh.

SUNDAY, October 19th, 1873.

11th. The Brethren appointed to preach at the stand to-day attended, owing to the inclemency of the weather, the congregation repaired to the house, when Eld. J. Parker introduced the services of the day, and preached from 1st Corinthians, 10th chapter 15th verse: "I speak as to wise men; judge ye what I say." Elder P. D. Gold followed, and preached from the 7th chapter of Hebrews 25th verse: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Elder J. S. Brinson closed the services of the day, and preached from Rev. 19th chapter and 6th verse: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." The congregation was attentive, and we hope a Divine blessing may follow the faithful labors of the day.

MONDAY, October 20th 1873.

12th. The Association met at the hour appointed and was opened with praise and prayer by Eld J. S. Brinson; then proceeded to call over the names of the delegates. Chose Elders P. D. Gold, and J. Parker to preach to-day.

13th. Brethren appointed last year to visit sister Associations, called on to report, some attended and those who did not were excused.

Proceeded to read corresponding letters from Kehukee and Contentnea Associations.

14th. The following named Brethren were appointed delegates to sister Associations next year:

Little River—Elders J. Cavanaugh, J. Smith, J. C. Hewitt, J. W. Brown and Bro. B. F. Wooten.

Kehukee—Elders A. Davis, A. Sidberry, J. Cavanaugh, and Brethren D. W. Trask, B. F. Wooten.

Contentnea—Elders A. Davis, J. Smith, and Brethren D. W. Morton, S. C. Garner, A. Quinn.

15th. Committee of Finance called on to report.:

Reported, Balance on hand last year	$20 15
Contributions from churches this year	24 50
Amount in Treasurer's hands	$44 65

Report received and Committee discharged.

16th. Agreed, that our Clerk transcribe and prepare these Minutes for the press, have 800 copies printed and distribute them among the Churches as usual, send a package to each Association we correspond with, and that he have $10 for his services.

17th. On motion, the Association then adjourned with exhortation and praise by the Moderator, until the time and place appointed for its next session.

A. DAVIS, Moderator.

J. C. HEWITT, Clerk.
JOB SMITH, Assistant.

☞ Names of Ministers belonging to our Association, with their Post Office address:

A. DAVIS,	Rocky Point Depot,	New Hanover Co.,	N. C.
A. SIDBERRY,	Snead's Ferry	Onslow "	"
J. W. BROWN,	"	" "	"
JAMES CAVANAUGH,	Wallace,	Duplin "	"
BRYAN CAVANAUGH,	"	" "	"
JOB SMITH,	Polloksville,	Jones "	"
J. C. HEWITT,	"	" "	"
B. F. WOOTEN,*	Angolia,	Onslow "	"
D. W. TRASK,*	Wilmington,	New Hanover "	"
JABEZ TAYLOR,*	Newport,	Carteret "	"
GEORGE BELL,*	"	" "	"

Licentiates marked thus (*).

Paid for printing these Minutes, $12.—N. S. Richardson, Printer, Newbern.